

Jewish Welfare Board
U. S. Army and Navy
Its Work, Purpose and Scope

NEW YORK BRANCH
OF THE
JEWISH WELFARE BOARD
U. S. ARMY AND NAVY

ISRAEL UNTERBERG — CHAIRMAN
WILLIAM HIRSCH — EXECUTIVE SECRETARY

15 EAST 40TH STREET
NEW YORK CITY

National Executive Offices:
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NEW YORK

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of the
JEWISH WELFARE BOARD

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Asst. Executive Director.....Harry L. Glucksman

Field Secretaries

Dr. L. B. Bernstein	Rabbi D. DeSola Pool
Dr. Leon W. Goldrich	Rabbi Horace J. Wolf



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Jewish Welfare Board U. S. Army and Navy

Its Work, Purpose and Scope

THE Jewish Welfare Board is the practical expression of a deep-rooted sentiment of the Jews of America—a sentiment that has been growing steadily since the entrance of America into the war.

The Board is the result of an effort to supply to the large number of Jewish young men called to the Colors, such physical and moral aid as they may require, and to satisfy the religious needs of these men transplanted from their homes and their peaceful occupations to the vast military organization of the United States.

Sixty Thousand Jewish Soldiers in Ranks

IT is estimated that approximately 60,000 Jewish men are enlisted in the United States Army and Navy at this time, as the result of their voluntary decision and of the first draft. As the war goes on, this number will be greatly increased. Welfare Work at the very outset of the war was recognized by the Government authorities as an indispensable adjunct of the military organization. The Y. M. C. A. and the Knights of Columbus early saw the need of providing for Protestant and Roman Catholic young men in the service, the healthful relaxation, the mental uplift, and the opportunity for religious observance, which would insure the physical and spiritual well-being of the men, and counteract the evil influences and innumerable temptations which are a part of the life of the fighting man, removed as he is from the restraining influences of family and friends. Later, the Commission on Training Camp Activities and the War

Camp Community Service undertook to supplement the work already accomplished by these other agencies.

The Jewish Welfare Board represents still another effort to give to the men in the cantonments and on the battle-line the humanizing touch of friendly interest and of sympathy, which makes the whole world kin. It is distinct from, but supplemental to the work of the Y. M. C. A., the Knights of Columbus, and the other Welfare agencies; doing for the Jewish youth in the ranks, what other groups are doing for those of other faiths.

Co-operates With Other Welfare Bodies

IT IS a co-operating agency. It seeks to take nothing from the scope or usefulness of any of the other welfare organizations, but rather to combine with them, to insure that the Jewish soldiers and sailors shall not lack any of the comforts, any of the solace, or any of the guidance, which, under the trying conditions of their new experiences, they often so sorely need.

Much has already been accomplished, but more remains to be done. The Board first of all recognizes that there is no idea in the work undertaken of segregating the Jew from his Gentile brother-in-arms.

The idea is, indeed, to assist the Jewish youth in such a manner as shall enable him most readily to harmonize with the conditions surrounding him, to fraternize with his non-Jewish comrades, to have a better understanding of the point of view of those of other beliefs, and in turn to enable the non-Jew to have a better understanding of him.

This is not to be achieved by giving up our Jewish ideals, the precepts of our religious training, or the observances of our faith. It is rather to be accomplished by adherence to the faith of our fathers and to those moral and religious principles which constitute our Jewish heritage.

It is to give to the Jewish soldier, as far as the War may permit, the opportunity of remaining loyal to his training no less than to make up for the deficiencies of camp life, that the Jewish Welfare Board was organized.

Prominent Men on National Board

THE National Board or Administrative Committee, as it is sometimes called, is composed of about one hundred leading Jews representing all sections of the country and all elements of Jewish life.

The following organizations are represented in its councils:

- Agudath Ha-Rabbonim
- Central Conference of American Rabbis
- Council of Jewish Women
- Council of Y. M. H. & Kindred Associations
- Independent Order B'Nai Brith
- Independent Order Brith Abraham
- Jewish Chautauqua Society
- Jewish Publication Society of America
- National Federation of Temple Sisterhoods
- New York Board of Jewish Ministers
- Order Brith Abraham
- Union of American Hebrew Congregations
- Union of Orthodox Jewish Congregations
- United Synagogue of America.

How Work Is Directed

DIRECTING its Councils and its activities are, first, an Executive Committee, of which the chairman is Colonel Harry Cutler, of Providence; the vice-chairman, Dr. Cyrus Adler, of Philadelphia; the secretary, Chester J. Teller, of New York, and the treasurer, Walter E.

Sachs, of New York. The other members are Henry J. Bernheim, Abram I. Elkus, I. Edwin Goldwasser, Maurice H. Harris, Charles Hartman, Louis E. Kirstein, Irving Lehman, Julian W. Mack, M. S. Margolies, Louis Marshall, D. DeSola Pool, William Rosenau, Joseph Rosenzweig, Bernard Semel, Mortimer L. Schiff, Israel Unterberg.

Immediately responsible to this Executive Committee, is Mr. Teller, who, in addition to occupying the office of Secretary, is also the Executive Director, and who, by long training and experience in Jewish social and educational work, is peculiarly fitted for this task. The Assistant Executive Director, Harry L. Glucksman, has proven an efficient aid to the Director.

Functions of Field Secretaries

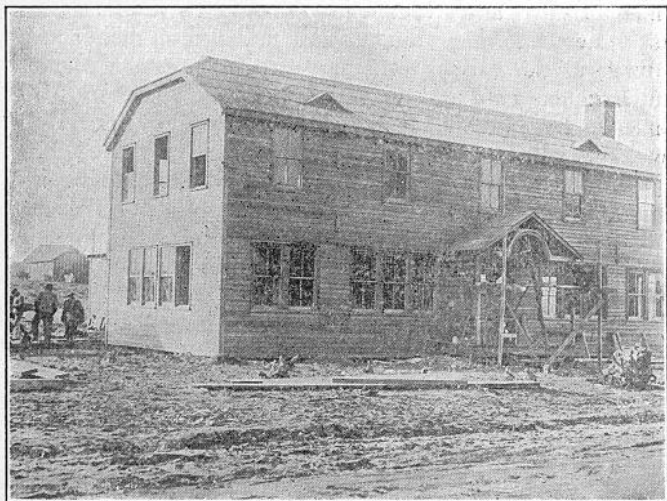
FOR the purposes of the indispensable field work, both in the Jewish communities and in the cantonments themselves, the country has been divided into sections, each of which is in charge of a traveling field secretary, whose duty it is to circulate among the communities and camps, to organize the work and to supervise it when established.

The Field Secretaries are: Dr. L. B. Bernstein, Dr. Leon W. Goldrich, Rabbi D. DeSola Pool, and Rabbi Horace J. Wolf.

These Field Secretaries consult with the various field workers employed directly by the Board at the various cantonments and elsewhere, offering them advice, instructions, and the encouragement of personal contact. The field secretaries meet at stated intervals, of about six weeks, to exchange experiences and views in order to make for the larger efficiency and greater helpfulness of the movement as a whole.

The Executive Committee operates through five main committees, having under their direction publicity and

propaganda, religious activities, general activities, finance and buildings. There is a special committee on Chaplains and another special committee on Budgets of Community Branches.



Welfare Building of the J. W. B. at Camp Upton, Yaphank, L. I.

Training School for Workers

OF THE utmost importance in the plans of the Jewish Welfare Board is the method of selecting and training the men to be used as field workers, as it is upon these that the success of the work of the Board very largely depends. They must have tact, courage, a genuine love of their fellow-man, untiring zeal and energy and whole-souled devotion to the cause. But in addition to all these qualities, the field workers need intelligence, and they must be trained.

The important function of special training for Soldier and Sailor welfare work is accomplished by means of a school in New York City for the training of Field Workers. This school is in charge of a faculty, whose members have made welfare work in its various phases their study and vocation. Already several classes of students have graduated and undertaken their active duties at the various cantonments. It is estimated that at least one field worker will be required for every 500 men in the National Army, so that no fewer than 200 workers will be required before the needs of the 60,000 Jewish men already in the Army, and those to be included in the second draft, are adequately met. It is the purpose of the school to graduate a class of twenty workers each month, throughout the present year.

What the Course Embodies


THE course at the school is entirely practical. There is no time for fads or fancies, the sole object being to train, in the shortest possible time, the largest number of men able to fulfill the stern obligations and duties resting upon Jewish Welfare Board Workers.

For this reason, the curriculum has been laid out to cover in all, 60 hours, 50 for the original work, and 10 for review, in the three or four weeks allotted to it. The course begins with the President's message to Congress, outlining the reasons for America's participation in the war, and the ideals for which America is fighting. The fact that the Jewish religion has never taught non-resistance to the forces of evil, and that the Old Testament teachings are strongly in favor of fighting for a righteous cause, is impressed on the Field Workers and through them upon the men in the ranks. Furthermore, the course familiarizes the workers with the organization of the Army and Navy, and provides them with the information needed to answer questions raised by conscientious

objectors, and by those who would give heed to peace propaganda.

Varying religious points of view of the uniformed men, with instructions as to the organization and conduct of religious services in the camps, form another important part of the course. How to meet the personal needs of the men, how to overcome discontent and loneliness, how to provide proper amusements, facilities for letter-writing to the folks at home, questions of personal hygiene, are the chief things taught in some of the other lessons. The Draft Law is carefully explained, together with the Insurance Law as it affects soldiers and the families of soldiers. Other lectures provide information on the organization and activities of the Commission on Training Camp Activities, the Red Cross, the Y. M. C. A., the K. of C. and other agencies with whom the Jewish Welfare Board workers are required to maintain the closest and most cordial relations.

Four Weeks of Field Training

 OF EQUAL importance with this comprehensive course, covering every phase of the theoretical side of the work, is the four weeks of practical training which follows at Camp Upton, Yaphank, L. I., where the workers put into actual practice the lessons they have been taught at the Institute, and where, before final appointment is given them, they must prove their fitness for the work.

The service which the Board's representatives render at the cantonments is diversified, and may, in a general way, be described as follows:

1. RELIGIOUS WORK AT THE CAMPS:

- a. Friday Evening Services.
- b. Sabbath Services.
- c. Jahrzeit (Memorial) Services.
- d. Daily Services.
- e. Holiday Services.

2. EDUCATIONAL WORK:
 - a. English to foreigners or illiterates.
 - b. French Classes.
 - c. American History and Civics.
3. SOCIAL AND RECREATIONAL ACTIVITIES:
 - a. Literary Clubs.
 - b. Discussion groups.
 - c. Entertainments.
 - d. Concerts.
 - e. Secular celebrations of Jewish Holidays.
 - f. Athletic contests.
4. PERSONAL SERVICE:
 - a. Guard House.
 - b. Hospital.
 - c. Legal advice.
 - d. General personal service.
5. WORK IN TOWN:
 - a. Entertainments.
 - b. Home hospitality.
 - c. Jewish Holiday Celebrations.
 - d. Patriotic Celebrations.
 - e. Supplies for soldiers, such as comfort kits,
etc.
 - f. Religious Services.

Organization of Jewish Communities

GOING hand in hand, and of equal importance with the work to be performed in the cantonments themselves, is the organization of Jewish Communities adjacent to the camps and cantonments, whose helpfulness in carrying out the full plans of the Board can hardly be over-estimated. It is to be hoped that every Jewish community which can in any way minister to the needs of the soldiers, will do so; will arrange for the entertainment in Jewish homes of men on leave; will provide amusements to which groups of men may be invited; will furnish

suitable and abundant reading matter; will arrange for the visit to the camps of their leading Rabbis and public speakers, to address the men on Jewish subjects, or on subjects of general interest; will arrange for religious services on the Sabbath and on holy days, supplementing the services in the camps, and will, in short, bring to the aid and comfort of the soldiers, all the resources of the community. Beneficial results are looked for as the outcome of the organization of communities along these lines.

The foregoing is a summary of the general plan and purpose of the Jewish Welfare Board. By these means it hopes to carry out its plans, but it can only succeed with the whole-hearted and generous co-operation of every Jewish man, woman and child in America.

How Funds Have Been Raised

THUS far, the funds have been secured chiefly through the interest manifested in the Jewish Welfare Board by the American Jewish Relief Committee and through the efforts made by that Committee, to raise funds. Louis Marshall, as Chairman of the Committee, together with Jacob H. Schiff and other leaders of American Jewry, members of the Committee undertook in December, 1917, to raise \$1,000,000 for the work of the Board during 1918 and have been successful in securing a considerable part of this sum.

The Duty of American Jewry

WHAT the duty of American Jewry is in its relation to the Welfare Board is epitomized in no uncertain language in a notable address delivered by Louis Marshall, at the dinner given by Jacob H. Schiff at the Hotel Astor, New York City, on December 2, 1917, at which Mr. Schiff launched the campaign of the American Jewish Relief Committee for funds for the Welfare Board. Mr. Marshall said: "Many people

have asked: 'Why the Jewish Welfare Board?' The answer is very simple: Because we are Jews. Because we owe a duty to our boys and to ourselves, because we owe a duty to our honor and our reputation, because we wish to stand high in the regard of our fellow-citizens who are not Jews, that we should do for our co-religionists what the Y. M. C. A. is doing for the Protestant denominations, and what the Knights of Columbus are doing for the Catholics. If it were told to



Field Secretary and Workers at Camp Upton

the American people that the Jews under these circumstances are hanging back and are not performing their duty to their own kindred and to their own co-religionists, do you think that we would rise in their esteem? Don't you think that there would be then a kind of segregation which is a segregation which we should avoid, a segregation of those and toward whom is pointed the finger of shame?

No Fear of Segregation

I AM not afraid of segregation, except the segregation of standing in an evil eminence, of having it said that there is in me a yellow streak, that I am devoid of loyalty to our glorious history, that I am devoid of pride in the great contribution that my people have made to the morality, to the religious, to the ethical concepts of the world. That is the kind of segregation which I fear and that is the kind of segregation which would be ours if we do not rise to perform our duty on this occasion toward our Jewish boys.

And then consider another kind of segregation. Consider the feeling of our boys who are about to risk their lives so that we may continue to enjoy prosperity. Consider them. How do they feel? How would they feel if they were given to understand that while the Protestants are helping the Protestant boys, while the Catholics are helping the Catholic boys, the Jewish people are standing aloof, and are unwilling to give the moral support to their own flesh and blood? What will they say if they find that there are boys among them who are unable to speak the English language and who need the guidance of those whom they can understand and who can understand them? What will they say if they find that there are ministers and chaplains of every religious denomination working in the camps, and that there are no people of their faith to help them?"

The Verdict of the Men in Camp

AND what is the verdict of the men in the camps and cantonments, at the naval stations, in the forts, in France, and elsewhere, where the Jewish Welfare Board is endeavoring to extend, in a practical way, its work of comfort, solace and inspiration?

Colonel Cutler and other officers of the Board—in

fact, every member of the Board—has received hundreds of letters from the men themselves, in which they express both the need for exactly the work which is being done and their appreciation of it. Some of the letters are pitiful. There is none that is not tinged with pathos. The letters are of all kinds. Some are from mere boys, for the first time in their lives separated from home and family, with possibly not a full understanding of the great tragedy in which they are actors, called upon to play a leading part, and scarcely sensing the ultimate sacrifice each may be summoned to make. Other letters are from mature men, whose pain at the separation from wives, children, brothers and sisters, is very real, who know fully the meaning of war, and who desire even more keenly than in their lives at home, the help which comes from religious thought and observance. Some letters are from the illiterate, some from the educated. All walks and stations in life are represented by the men who have written.

Letters That Ring True

ALL the letters contain, in different language, the same basic thought, the same basic appeal. The idea in every case is conveyed that they are lonely, in some cases homesick; that they face their duty unflinchingly, as becomes soldiers, but that they want a renewal of the Jewish spirit; that they want to come in contact with men who are Jews, and who understand their especial point of view; that they themselves want to remain Jews in the full meaning of the word; that they want to observe their faith as they have been taught to observe it; that they want Jewish books, Jewish newspapers, Jewish literature; that they want to remain in close communication with their homes, with their relatives, their friends; that they want to hear the best expressions of thought from their Rabbis and from the men of influ-

ence and standing in Jewry—that, in other words, they do not want to feel aloof and apart, forever separated from the ties of sympathy and understanding, which in the past have bound them together. They want, wherever there is a sufficient number of them, their own shacks or meeting places, where they may gather together and talk one to another; where they can hold their services; where they can continue to live the Jewish communal life they have led in the past; they do not wish to be the less American because they are the more Jewish; they realize they are all soldiers of America, fighting, or ready to fight, and die, if need be, in the cause of America. They want to be brothers to the Protestant, to the Catholic, to the men of all faiths, who are at their sides. They wish to enjoy the friendship and respect of their associates and of their superiors. But they do not see why they cannot do all these things and still be permitted to retain the identity of their faith and to retain the self-respect which comes of living up to their teachings and their traditions.

Jewish Chaplains Provided

THE Board has already accomplished the notable achievement of securing legislation by Congress providing for Jewish Chaplains in the Army and Navy. As the immediate result of this legislation, there have already been appointed five army chaplains, stationed in those localities where the percentage of Jewish soldiers is the greatest, and one Jewish chaplain-at-large in the Navy, in addition to the appointment of Rabbi Elkan Voorsanger, who has undertaken the work of chaplain with the American troops in France.

The number of Rabbis in the Army is to be gradually increased as speedily as the opportunity presents itself. The Committee on Chaplaincies is considering the applications of Rabbis desiring to enter the service. This committee is already co-operating with the Jews

of England, who are being organized by Chief Rabbi Hertz.

The Welfare Board is also co-operating with the recently organized French Commission of Jews, with Chief Rabbi Israel Levi of France at its head. This commission has established a hut in Paris for Jewish soldiers of all Allies now in France, and purposes to organize additional huts at the front. The Welfare Board expects within the next few months to have at least fifty men in France, with the object of furthering its work there.

The Encampment Buildings

THE Committee on Buildings, of the Board, of which Mr. Israel Unterberg is the chairman, is able to announce that its first encampment building, that at Camp Upton, Yaphank, L. I., is now virtually completed, and is to be formally opened in the near future.

Plans have been formulated for the erection of additional Welfare Buildings at other National Army and National Guard Camps, where the number of Jewish men warrants this provision in their behalf. The purpose is to erect small buildings for administrative purposes, and for religious gatherings, as soon as the consent of the Washington, and other authorities, is secured. The Committee on Buildings of the Executive Committee is studying plans and specifications for these additional buildings.

Provisions for Reading Matter

THE Board has recently completed plans for supplying suitable reading matter to meet the particular needs of the men in whose welfare it is interested, and as these needs have been expressed by them. The Board is co-operating with the American Library Association

and has appealed to the public to contribute books in liberal quantity, on Jewish topics—both new books and those which can be spared from private libraries and from institutions.

The Jewish Publication Society has co-operated with the Board, and has placed sets of its publications at its disposal, and similar generosity has been shown by both Jewish and non-Jewish publishers.

The Library Committee of the Board has addressed an appeal to all Jewish religious, educational and communal organizations throughout the country, requesting their co-operation and asking that they in turn make an appeal to their members for donations of books in both Yiddish and English.

Not only have standard works, dealing with religion, Bible history, economics and Nationalism been sought, but lighter volumes, such as fiction, folk-lore, poetry, etc.

Assignments and Stations of Field Representatives

ALLENTOWN, PA.

Rabbi Jacob Tarshish, 236 South Madison Street,
Allentown, Pa.

ARSENAL, SAN ANTONIO, TEXAS.

Rabbi G. H. Lowenstein, Gunther Building, San
Antonio, Texas.

Nathaniel Hirsch, Asst. to Rabbi Lowenstein.

William Messer, Asst. to Rabbi Lowenstein.

CHICKAMAUGA NATIONAL PARK, TENN.

Gilbert Harris, Civic Center Y., Military Branch,
Chattanooga, Tenn.

Rabbi Julian H. Miller, Missionary Ridge, R.
F. D. No. 1, Chattanooga, Tenn.

CODY, CAMP; DEMING, NEW MEXICO.

Jack Yellen, Jewish Welfare Building.

CUSTER, CAMP; BATTLE CREEK, MICH.

Edgar J. Drachman, 84 College Street, Battle
Creek, Mich.

DEVENS, CAMP; AYER, MASS.

Max Fritz, Care Army Y. M. C. A.

DIX, CAMP; N. J.

Cyrus J. Janover, care Army Y. M. C. A.

DONIPHAN, CAMP; FORT SILL, OKLA.

Meyer Magui, Midland Hotel, Lawton, Okla.

Rabbi Morris Teller, 919 Cheyenne Avenue,
Tulsa, Oklahoma.

Rabbi Joseph Blatt, 731 West 17th Street, Okla-
homa City, Okla.

Rabbi B. Menkes, Temple Israel, Tulsa, Okla.

FREMONT, CAMP; CALIFORNIA.

Adolph Shirpser, care Dr. Martin A. Meyer, 3108
Jackson Avenue, San Francisco, Cal.

FORTS AT PORTLAND, ORE.

Rabbi Jonah B. Wise, 12th and Main Streets,
Portland, Ore.

FUNSTON, CAMP; FORT RILEY, KANS.

John Goldhaar, care Army Y. M. C. A.

GETTYSBURG NATIONAL PARK, GETTYSBURG, PA.

Rabbi Louis J. Haas, 813 North Second Street,
Harrisburg, Pa.

GORDON, CAMP; ATLANTA, GA.

Headworker, Philip Russ, care Army Y. M. C. A.

Nathaniel Ginsburg, care Philip Russ.

Samuel L. Dreyfoos, care Philip Russ.

Samuel H. Friedman, care Philip Russ.

Samuel Zukerman, care Philip Russ.

GREAT LAKES NAVAL STATION, NEAR CHICAGO, ILL.

Headworker, Morris Cahan, Army Y. M. C. A.,
Administration Building, Camp Grant, Rockford,
Ill.

Harry Simon, care Morris Cahan.

GREENE, CAMP; CHARLOTTE, N. C.

Mordecai Konowitz, care Army Y. M. C. A.
No. 105.

Alvin W. Seligman, care Army Y. M. C. A.
No. 105.

Alexander Grossman, care Army Y. M. C. A.
No. 105.

HAMILTON, FORT; BROOKLYN, N. Y.

Harry M. Goldman, 382 Stone Avenue, Brooklyn,
N. Y.

HANCOCK, CAMP; WHEELER, GA.

Solomon Landman, Army Y. M. C. A.

Alvin S. Lucks, Army Y. M. C. A.

HARRISON, FORT BENJAMIN; INDIANAPOLIS, IND.

Samuel B. Kaufman, 17 W. Morris St., Indian-
apolis, Ind.

HOUSTON, FORT SAM; TEXAS.

Rabbi G. H. Lowenstein, Gunther Building, San Antonio, Texas.

JACKSON, CAMP; COLUMBIA, S. C.

Jacob Berlin, care Y. M. C. A. No. 138.

JEFFERSON BARRACKS, MO.

Sidney Strauss, 3645 Delmar Boulevard, St. Louis Mo.

JOHNSTON, CAMP; JACKSONVILLE, FLA.

Malvin Reinheimer, care Army Y. M. C. A.

KEARNEY, CAMP; SAN DIEGO, CAL.

George Reubenstein, care Army Y. M. C. A.

KELLY FIELD, SAN ANTONIO, TEXAS.

Rabbi G. H. Lowenstein, Gunther Building, San Antonio, Texas.

Nathaniel Hirsch, care Rabbi G. H. Lowenstein.

William Messer, care Rabbi G. H. Lowenstein.

LEAGUE ISLAND, PHILADELPHIA, PA.

Irwin L. Stone, 1616 Master Street, Philadelphia, Pa.

LEAVITT, FORT; ME.

Herman O. Goffin, 64 Montreal Street, Portland, Me.

LEE, CAMP; PETERSBURG, VA.

Maurice R. Spear, care Army Y. M. C. A. No. 56.

LEWIS, CAMP; AMERICAN LAKE, WASH.

Eimon Wiener, care Army Y. M. C. A. No. 1.

MEADE, CAMP; ADMIRAL, MD.

Alex. A. Steinbach, Jewish Welfare Building.

Simon Goldberg, Jewish Welfare Building.

Lawrence Lavine, Jewish Welfare Building.

- MERRITT, CAMP; TENAFLY, N. J.
Emanuel E. Fox, care Army Y. M. C. A.
- MACARTHUR, CAMP; TEXAS.
Rabbi I. Warsaw, Hotel Raleigh, Waco, Texas.
Max L. Goldman, Assistant to Rabbi Warsaw.
- MCCLELLAN, CAMP; ANNISTON, ALA.
Louis Israel, care Army Y. M. C. A.
- McKINLEY, FORT, ME.
Herman O. Goffin, 64 Montreal Street, Portland,
Me.
- NAVAL RESERVE BASE No. 6.
Harry M. Goldman, 382 Stone Avenue, Brooklyn,
N. Y.
- NAVAL STATION, NORFOLK, VA.
Benjamin Eisenstein, 717 National Bank of Com-
merce, Norfolk, Va.
- NEWPORT NEWS, VA.
Lewis H. Neikrug, 319 54th Street.
Rabbi Salvador Schwab, 227 28th Street.
- NEWPORT, R. I.
Irving Berkhardt, care Army and Navy Y. M.
C. A.
- OGLETHORPE, FORT, GA.
Gilbert Harris, Civic Center Y., Military Branch,
Chattanooga, Tenn.
Rabbi Julian H. Miller, Missionary Ridge, R. F.
D., No. 1, Chattanooga, Tenn.
- PARIS ISLAND, S. C.
Rabbi George Solomon, 19 East 46th Street, Sa-
vannah, Ga.
- PELHAM BAY NAVAL STATION, N. Y.
Harry Michaelson, care Y. M. C. A., Pelham
Bay.
- PIKE, CAMP; LITTLE ROCK, ARK.
Leo M. Sorrin, care Army Y. M. C. A.

PREBLE, FORT; ME.

Herman O. Goffin, 64 Montreal Street, Portland,
Me.

RILEY, FORT, KANSAS.

John Goldhaar, care Army Y. M. C. A. Audi-
torium, Camp Funston, Kansas.

SEVIER, CAMP; GREENVILLE, S. C.

Benjamin S. Gross, care Army Y. M. C. A.
Headquarters, Camp Wadsworth, S. C.

SHERIDAN, CAMP; ALA.

Rabbi B. C. Ehrenreich, 9068 Perry Street, Mont-
gomery, Ala.

SHERIDAN, FORT; ILL.

Isaac Anderson Loeb.

SHERMAN, CAMP; CHILLICOTHE, OHIO.

H. J. Rosenbaum, care Army Y. M. C. A. No. 72
Jacob Skirball, care Y. M. C. A. No. 72.

SILL, FORT, OKLA.

Meyer Magui, Midland Hotel, Lawton, Okla.
Rabbi Joseph Blatt, 731 West 17th Street, Okla-
homa City, Okla.

Rabbi B. Menkes, Temple Israel, Tulsa, Okla.
Rabbi Morris Teller, 919 Cheyenne Avenue,
Tulsa, Okla.

SLOCUM, FORT, NEW ROCHELLE, N. Y.

Harry Rotkowitz, care Y. M. H. A., New
Rochelle, N. Y.
Rabbi Richard Stern, 36 Bank Street, New
Rochelle, N. Y.

SNELLING, FORT; MINN.

Rabbi C. D. Matt, 915 14th Avenue, Minne-
apolis, Minn.

STANLEY, CAMP; TEXAS.

Rabbi G. H. Lowenstein, Gunther Building, San Antonio, Texas.

TAYLOR, CAMP; LOUISVILLE, KY.

Alvin Linker, care Army Y. M. C. A. Administration Building.

Samuel Gerson, care Alvin Linker.

TRAVIS, CAMP; TEXAS.

Rabbi G. H. Lowenstein, Gunther Building.

UPTON, CAMP; YAPHANK, L. I.

Headworker, Joseph C. Hyman, Rep. J. W. B.

Rabbi Nathan Blechman, Resident Rabbi.

Joseph S. Rosenthal, care Joseph C. Hyman, Rep. J. W. B.

Boris, Komar, care Joseph C. Hyman, Rep. J. W. B.

Nathan Friedman (Stenographer) care Joseph C. Hyman, Rep. J. W. B.

WADSWORTH, CAMP; SPARTANBURG, S. C.

Paul Goldman, care Army Y. M. C. A.

Benjamin S. Gross, care Army Y. M. C. A.

Robert Bandes, care Army Y. M. C. A.

WASHINGTON, D. C.

Gilbert F. Schamberg, care Mrs Stiebel, 2123 18th Street, N. W.

WHEELER, CAMP; MACON, GA.

Harry N. Levor, care Army Y. M. C. A.

Albert B. Kurtz.

WILLIAM, FORT; ME.

Herman O. Goffin, 64 Montreal Street, Portland,

Community Branches of the J. W. B.

The following is only a partial list; new branches are being organized daily.

ALBANY, N. Y.

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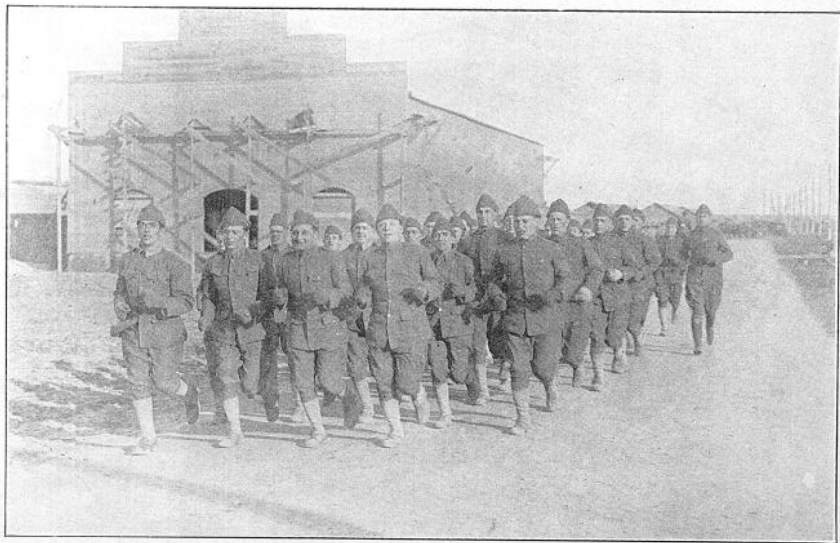
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